SOCIAL PROGRESS

Europe Faces Social Issues
James A. Crain
... Page four

The Disturbing Thing Called Christianity
Alfred S. Nickless
... Page nine

An Adventure in Goodwill
James D. Burton
... Page thirteen

The Gang and Crime
Joseph S. Roucek
... Page seventeen

Child Labor Amendment
.. Page twenty-one

APRIL

1936

SOCIAL PROGRESS

J. A. STEVENSON.....Editor
ELSIE G. RODGERS.....Associate Editor

Published monthly (Except July, August and September) by the Department of Social Education, Presbyterian Board of Christian Education, 1009 Sloan St., Crawfordsville, Ind. Entered as second class matter, at the Post Office at Crawfordsville, Ind. Subscription 25 cents a year.

Editorial Offices: 1130 Witherspoon Building, Philadelphia, Penn.

Vol. XXVII **April, 1936** **No. 7**

Conservation of Youth

WE OLDER people will soon be gone and the conditions of the world will be dependent upon the prevailing type of people whom we produce and leave to take our places. The church that does not have a vital interest in youth and practical plans to hold, develop, and use them is missing a manifest duty and a primary privilege. This interest in youth ought not to be limited to the youth in the church but should be extended to all youth that come within the sphere of her influence. The youth in the church ought to be the first and finest approach to the youth not in the church. The youth not in the church frequently exert the most vital influence upon the youth in the church.

Youth must be interested. They cannot be kept in the church by the voice of authority, nor by their need of the church. A phlegmatic, platitudinarian, "service as usual" church cannot hope to hold her own youth to say nothing of attracting those from without. If youth is not interested, they will go where they find interest. Therefore, the church must be more interesting than her competitors. Youth is greatly interested in activities, companionships, and life.

Activity, not Meditation, is Normal for Youth. Watch the normal child—forever asking, doing, inventing, taking apart, putting together, getting up, sitting down, coming in, going out, everlastingly active. If repressed, he will blow up and if restrained will break out some place. The church must capitalize this in-

stinct and provide ways and means to enable youth to express themselves in construction and recreation, and life.

Society, not Solitude, Grips Youth. Youth goes right or wrong in gangs. Go into any congested district in a great city and visit the juvenile court. Any juvenile judge will tell you of the disastrous effects of the gang. Go to any Boy Scout or Y. M. C. A. director and you will learn how youth goes right in gangs. The church must cultivate every tie to hold youth in good companionships. The family, church, school, club, and organization ties must be capitalized for the Kingdom of God. The criminality of youth today is a burning shame upon the society that produces them. True, there are personal responsibilities, yet the most careless investigation will reveal how fearfully handicapped many youth are by the environment in which they are compelled to live.

The church must exert herself both for her own and for those who know no church. The time is coming when it will not be ecclesiastically correct for a congregation to build expensive cathedrals in a city in which almost countless youth are compelled to find their activities in streets and alleys and in untutored gangs for whom nobody cares. We see palatial courts of justice erected to try and condemn willful youth but seldom see any palatial provision for the purpose of caring for them before they go wrong. Politically, we hear more about old age pensions than about youths' opportunities. The conservation of the soil is now first page news. Shall we not make conservation of the souls of youth occupy an equally prominent place?

Every congregation has duties that evidently belong to it, but no individual congregation can care for all these needs. There must be interdenominational cooperative moments that can command sufficient resources and leadership. The public has inescapable duties, and the church must furnish the spiritual impetus and intelligent direction that shall produce a civic conscience and a determination to make adequate provision for the normal activities and social needs of youth.

Youth Wants Life. This, only the church can provide. The church must provide that fullness of life that comes through Him who is *THE LIFE*. God forbid that we shall fail.—J. A. S.

All Things New

I MAKE all things new again
Said the Maker of things and men
The past shall be forgotten
And the future full of gain.

I make all things new again,
Said the Lover of things and men,
The hatreds shall all be banished
Peace and love shall rule again.

I make all things new again,
Said the Ruler of things and men,
The broken hearts shall be mended
And life shall be strong again.

I make all things new again,
Said the Teacher of angels and men
The truth shall be your guardian
And error be doomed again.

I make all things new again,
Said the Life of angels and men,
Death, sorrow, the grave are vanquished
God lives; man shall live again.

—J. A. Stevenson

Europe Faces Social Issues

By James A. Crain *

AMERICANS have been so engrossed in their own perplexing problems during the past few years that we have almost forgotten that other peoples than ourselves have difficulties and are attempting to solve them in their own ways. Our isolationists have not only kept us out of the League of Nations and the World Court, but have done a great deal to keep us from any sort of sympathetic understanding of the problems and difficulties which beset our friends across the sea.

A few weeks spent in England and on the Continent last summer brought home to me as never before the fact that sincere men and women are doing their best to solve Europe's problems, as men and women of the same sort are doing their best to solve our problems in America. Even in nations like Italy and Germany, which seem, for the time being at least, to be lost to democratic forms of government and to have developed a condition of public mind almost pathological in its nature, there are those who are doing their best under severe handicaps to make their contribution to the solution of pressing social problems. The preoccupation of the public press with the doings of dictators and war-makers tends to obscure the fact that whether under fascist, totalitarian, communistic, or democratic rule, people must depend upon more or less unsatisfactory social institutions as agents of the group life and that wherever these social institutions function imperfectly or faultily, there remedial processes have to be set in motion.

Britain and Peace

Let us take the question of peace. A guest in the home of the director of education for the city of Leicester for Sunday afternoon tea, I took advantage of the opportunity to ask, "Does Britain really want peace?" "Most emphatically!" replied my host. "You see, we live here on a little island open to attack from

* Secretary Department of Social Education and Social Action, United Christian Missionary Society, Disciples of Christ.

the sea on all sides and from the air above. A gun set up on the French coast could drop a shell well within our eastern Midlands. It is only a matter of minutes across the channel by airplane. Berlin lies only three and a half hours away by plane; Paris only two and a half; Rome only six or seven; and Moscow less than ten. We've suffered from war. We know what it is to be bombed from the air. The people of Britain are for peace."

At the London office of the League of Nations Union there was unfolded to me a story of peace education by British churches beyond anything we have attempted in American churches. First, let it be said that the League of Nations Union is a voluntary organization for the purpose of maintaining and supporting Britain's membership in the League. It has national headquarters in London and regional headquarters in the larger cities. Its membership is made up of individuals organized into chapters. I was told that in nearly every church in Britain there is a League of Nations Union committee and that in many of them the members are constituted into a chapter, so that the congregation itself, through one of its own constituent organizations, is represented in the League of Nations Union. Similar committees and chapters exist in organizations other than the churches, but the British churches have a large share in maintaining sentiment in support of Britain's membership in the League. Through these committees and chapters the church bulletin boards are kept alive with flaming, eye-catching, interest-compelling posters on peace. Not only are the local congregations active in support of the peace movement, but the program has the support of ecclesiastical officials and church leaders. It is no uncommon thing, I was told, for regional conferences to be held by the Union under the patronage of the Bishop of the Anglican church, the Bishop of the Roman Catholic church and the leaders of the various Free church bodies, each lending his support to enlist the clergy and laity of his own communion. The Union publishes a wide variety of peace literature, much of it with a definite Christian content.

British Peace Poll

Some idea of the effectiveness of this peace education can be gained from a perusal of the results of the peace poll taken last year. While the idea originated with the League of Nations

Union, the task was carried through by a National Declaration Committee composed of representatives of thirty-eight societies and organizations which voted officially to participate. Viscount Cecil, one of the founders of the League of Nations Union and a British delegate to the League Assembly and the League Council, was made chairman.

Five questions for the ballot were decided upon, with one question having two parts, thus making six questions in all:

1. Should Great Britain remain a member of the League of Nations?
2. Are you in favor of an all-round reduction of armaments by international agreement?
3. Are you in favor of the all-round abolition of national military and naval aircraft by international agreement?
4. Should the manufacture and sale of armaments for private profit be prohibited by international agreement?
5. Do you consider that, if a nation insists upon attacking another, the other nations should combine to compel it to stop by
   (a) economic and non-military measures?
   (b) if necessary, by force?

This ballot was taken throughout the United Kingdom beginning during the summer of 1934 and culminating in May, 1935. A total of 11,559,165 persons voted, each family of whom was visited in person by a volunteer canvasser representing the committee. Approximately nine and a half million persons voted in England, a million each in Scotland and Wales, and 70,000 in northern Ireland. Tabulation of the votes showed the following major results on the six questions.

1. Yes, 11,090,387, 97% of the total vote.
2. Yes, 10,470,489, 92.5% of the total vote.
3. Yes, 9,533,558, 85% of the total vote.
4. Yes, 10,417,329, 93.1% of the total vote.
5. (a), Yes, 10,027,608, 94.1% of the total vote.
5. (b), Yes, 6,784,368, 74.2% of the total vote.

Viewed from whatever angle, here is decisive evidence of vigorous and vocal desire for peace among the common people of Great Britain. This evidence, one is constrained to believe, has not been wholly lost upon responsible British statesmen during recent months.

Peace on the Continent

On the Continent the policies of governments make the voicing of peace sentiment more difficult, but even here peace sentiment is growing. At Nancy recently George Bayssac, an automobile mechanic, was given six months' imprisonment for refusal to do military service on the ground of conscientious objection to war. The military doctor who examined him reported, "All in all, George Bayssac can be considered 'a delirious mystic' providing you so qualify all the prophets, all the martyrs and all the saints." Another French conscientious objector, Phillippe Vernier, has recently been released from one and two year prison sentences on condition that he take alternative service of a civilian nature. Joris Kennas, who was serving his fourth military imprisonment for refusal to take military training in Belgium has recently been released.

In the office of the International Fellowship of Reconciliation at Paris I was told that the sympathy of the French people as a whole is not with Italy in the Italo-Ethiopian imbroglio, that France's foreign policy is dictated by the necessity of maintaining peace in Europe and by the constant fear of aggression on the part of Germany. Those who have followed the foreign policy of France since the World War will have their own ideas as to what motives have governed French statesmen, but at least the French people are pathetically anxious for peace and desperately fearful of the outbreak of another war. Throughout Europe the Fellowship of Reconciliation kindles the tiny flame of pacifism in the midst of the winds of militarism which threaten it.

Europe's Alcohol Problem

Europe also faces a liquor problem. In Great Britain some substantial gains have been made since the war. By restrictive legislation, limitation of the number of licenses, early closing hours, local option and similar restrictive devices the consumption of alcohol has been greatly reduced with consistent reductions also in drunkenness and other accompaniments of alcoholism. A night visit to the Limehouse and Whitechapel districts failed to reveal scenes of drunken mothers turned out of the "pubs"

(Continued on page 23)

Good Friday

I THINK it would not be so hard to die
If one were strong and newly kissed of life—
A sudden rending of hot pain and strife,
A bugle's frosty song, white wings that fly
One silver instant where the black seas lie.—
I think it would not be so hard to go
With youth a radiant aureole. To know
Brave Life, then turn and find Death standing by.
But where the courage for the interval,
The drag of weariness, pale waiting, loss
Of joy in the swift rush of night and day?
This Calvary is bitterest of all.
Grieve not that Christ, a young man, bore the cross
While yet the palm leaves littered all the way.

—*Margaret B. Ferreira*

The Disturbing Thing Called Christianity

By Alfred S. Nickless

CHRISTIANITY is variously understood by different people. To some, it is one of the great social movements having in view the moral and spiritual values of life: to others it is a philosophy of life. Not a few would regard it as a definite doctrine or ritual and practice; while others of a more mystical nature would speak of it as the spiritual experience of those who abide in Christ. A group of men long ago called it "The Way," and it proved to many who encountered them a very disturbing way—disturbing to those who accepted it in relationship to their own life as individuals and disturbing to the life of which they were a part. Not one of these early Christians having once accepted Christianity could ever be the same again. While it gave him peace of mind and serenity of soul it also put within him a divine discontent, both, as to his own attainments in character and the various realms of life in which he moved. And wherever they journeyed they were spoken of as "men who had turned the world upside down" and in another city "There arose no small stir concerning the Way."

Christianity is no less disturbing today. In these times of stress and strain, there is greatest comfort in knowing that Christianity affords a refuge and retreat, a sort of defense mechanism for the soul. But there is infinitely more than this in the religion of Jesus Christ. There is that which puts within one the divine hunger to be something he is not. There are heights within the life of the Man of Galilee which continually challenge the soul.

"He wakes desires you may never forget,
He shows you stars you never saw before,
He makes you share with Him for evermore,
The burden of the world's divine regret.
How wise you were to open not: and yet
How poor, if you should turn him from the door."

* Pastor First Presbyterian Church, Davenport, Iowa.

"These Turn the World Upside Down"

But here we are thinking of that larger world outside the realm of personal character. It is Dr. John Hutton, the editor of the British Weekly, who writes:

"Christianity can never cease to trouble the world. At any time, short of the millennium, if the world should ever be able to report that it was now quite at home with Christianity, the real fact of the matter at such a time would be that Christianity had ceased to be Christian. It would mean that Christianity, whilst it might still have a name to live, was dead. It would mean that Christianity had at length succumbed to the fate against which its Founder had uttered a grave and passionate warning: the salt had lost its savour, and was henceforth fit for nothing but that, like refuse, it should be cast out and trodden under the feet of men!"

All of this stands out in striking contrast to that Buddhist teacher who defined religion as a device to bring peace of mind in the midst of things as they are. This is exactly what Christianity is not. It envisions for all who believe in it and accept it conditions as they may be, yes! and must be if the Kingdom of God is ever to be a reality in all of our life, and a call to go out and help in hastening its realization. And if today there is disturbance everywhere, dissatisfaction with things as they are, upheavals and uprisings, is it not because the leaven is at work? We hear predictions made at times about the revolution which is in the offing, about to break upon the world. Why! it is here, bloodless for most part, Thank God! but here. It is overturning the minds of men, their customs, their manners, their morals.

"He has sounded forth the trumpet that shall never sound retreat.
He is sifting out the hearts of men before His judgment seat.
O be swift my soul, to answer Him; be jubilant; my feet;
Our God is marching on."

It is Canon Grenstead of Oxford, England, who writes that the very word gospel implies something more than good news. Says the Canon: "It is world shattering news, the news of God's rule among men, the overturning of much in the existing order and the ushering in of a finer one." "The need," writes this same scholar, "to rediscover this strong and revolutionary element in a word so

familiar." For the good news is not only there is forgiveness for the sinner, but that the kingdom of God is at hand, which Kingdom is infinitely more than the mere remodelling of society on the lines of any particular program announced by men. It is that which is supernatural coming down from above, the releasing of spiritual energy, the activity of God in every realm of life."

"Christianity—for Heroes"

Would that more of those who have committed themselves to Him would see it in this light. Too many are ready to embrace it because they think it means for them a safe and comfortable thing. As Dean Inge expresses it "Christianity is a creed for heroes and we are harmless, good-natured little people who want everybody to have a good time."

It has been remarked that ninety per cent of our congressmen are members of the Christian Church. The majority of the leading men in our commercial world, industrialists, economists and employers are frequently leaders in our Christian churches. Why is it then that we are being continually threatened with another devastating world war? Why do glaring social wrongs still exist? Why are there bitter racial prejudices? Why is intemperance on the increase? Why unfair commercial competition and industrial exploitation, and many other grave inequalities?

But before one group is held up for condemnation, let each of us look within and find there the root of the matter. Our own indifference and selfishness. There are so few of us who are willing to pay the cost. There are those who believe that Communism is the movement that is most seriously challenging our world today. Many have an almost paralizing fear-complex about it. But here is what Dr. Hanns Lilje of Germany says of it. "Communism is a God given punishment to a lame and degenerate church." We would probably admit much of the truth of this as it applies to the Greek church as it was in the days of the late Csar in Russia, or to the Roman Catholic Church as it was a few years ago in Mexico. But we are not willing to let the Christian church as we know it, merit the same sweeping condemnation. Yet are we altogether free of the invective? Is it not possible that as Christians we have not taken seriously enough the application of the Kingdom of God principles, and Christianity has been inter-

preted too much as that which is here to maintain and preserve the status quo in every area of life. In other words, the dynamic, the revolutionary element has been entirely lacking. In the words of one "We have turned into a personal insurance policy what God intended should be the charter of social redemption, and the price we have paid for an organized perversion of original Christianity is in the strength of the challenge of the present world crisis."

There are brave intrepid souls though in every land, who are taking their Christianity seriously. They believe that this is the hour for Christ to be given His fullest chance and they are ready to pay any price so that a world might come to know and believe in and accept His way. May more and more of us be willing to be in their succession, so laboring in all intensity and sincerity of Christian living, until we shall come nearer to that day when in the words of George Fox "A world of life and love shall flow over a world of sin and death."

INSURANCE REJECTIONS INCREASE SINCE REPEAL

A report of the Northwestern Life Insurance Company, of Minneapolis, Minn., includes the following statement of interest to young people:

"Indulgence in alcohol shows an increase of 149 per cent as a cause of uninsurability among men and women under 30. For all ages the increase in rejections involving alcoholic excesses is 25 per cent since the pre-repeal days of 1931-32, the record reveals.

"At the same time, examination of the company's accepted insurance applications for the spring of 1935 as compared with the same period of 1932 discloses an increase of 74 per cent in the proportion of applicants reported as using alcoholic beverages. This figure includes all reports of indulgence, occasional as well as habitual. Again, young people show a much greater increase than those of any other age group, with a gain of 138 per cent in users of intoxicants among those under 30."—*International Student*, Jan. 1936.

An Adventure in Goodwill

By James D. Burton*

THE problem of the relations between whites and blacks in this country is hard. It is not solved in Tennessee or elsewhere, but honest efforts are being made to reduce racial friction and to secure for the minority group its just rights. In 1918 it was felt that there was need of an agency in the field of interracial understanding and good will which would make it possible for conference and cooperation between the two races. Leading citizens met in Nashville and organized the Tennessee Interracial Commission. Its purpose was two-fold: To improve interracial attitudes out of which unfavorable conditions grow and to correct interracial injustices. It was a voluntary movement, autonomous, nonsectarian, nonpolitical, without constitution or by-laws.

County and city committees were set up across the state as quickly as possible as agencies of understanding and good will. They were dealing with one of the most important factors in community life—a program whereby two races can live side by side in the same community in peace. The better elements in the two races were brought together for conference. White members of these committees became acquainted with the best types of Negroes, of whom, for the most part, they new very little. Negroes expressed surprise that such fair-minded, courteous, and sympathetic white people were ready to cooperate with them in building better communities. It brought to the attention of the white group conditions of injustice and neglect, often unsuspected, that challenged their sense of personal and civic justice. This program of contact and cooperation did no violence to customs and traditions. Suspicion and distrust gave way to understanding and confidence. Committeees became earnest, objective-working groups, dealing intelligently with specific situations. Serving on these committees were numerous superintendents of schools and members of school boards. Efforts were directed at crime prevention, child welfare, education, legal justice, and recreation.

Through interracial conferences in Tennessee the normal ap-

* State Secretary, Tennessee Interracial Commission, Oakdale.

proach to racial adjustment was discovered. The response to the program was very gratifying. It elevated the thinking in racial relations, and created a sentiment of fairness and justice. The intangible results were even greater than the ones coming directly from the program of the commission. Public and private welfare agencies broadened their programs where the two races were concerned to include services to the Negro.

Lifting the Level of Health and Education

Since its inception, the Tennessee Interracial Commission has cooperated with the state departments of health and education. Interracial committees have cooperated in the observance of "Negro Health Week." It is recognized that improvements in housing, lighting, and industrial conditions have a moral, social, educational, and religious effect on the recipients, and that achievements tend very definitely to eliminate prejudice and discrimination. The death rate among Negroes in Tennessee has fallen in fifteen years from 24.8 per cent per thousand to 15.7 per cent per thousand, a reduction of 9.1 per cent. The death rate in the Harlem section of New York City is reported as eighteen per cent and in its worst section as twenty-one per cent per thousand. Interracial cooperation has helped in the health record in Tennessee.

Between 1920 and 1930, illiteracy in the Negro group in Tennessee declined from 22.4 per cent to 14.9 per cent, a reduction of 7.5 per cent in ten years. The decline in illiteracy in the white group in the same period was two per cent. There is now a splendid spirit of cooperation in the field of education. The state leads the South in pupil capacity of Rosenwald schools and in the enrollment of pupils. It stands at the head of the list in the cost of these schools. It gives more out of the public fund to match contributions from the General Education Board and other foundations than any other state.

Community fairs are held in colored schools with exhibits of handicraft, manual training, domestic science, and laundry. Agriculture is taught in a number of schools. Progress is being made in improving rural conditions. "Better Homes Week" is observed from year to year.

It is felt that the local community is the place in which permanent improvement in race relations must be made; the problem

of race relations in its larger aspects is but the sum total of numerous local situations which can be adjusted in most cases by conference and cooperation.

Difficulties of Cooperation

Dealing alone with the educated and privileged classes will not suffice in a program of better race relations. The mass mind must be reached, out of which grow the most acute and difficult problems of interracial friction and violence. Interracial crimes are highest at the lowest economic levels. Sentiment is greater than law, and government will not cure every evil in race relations. The Tennessee Interracial Commission believes in racial perference, but not in racial prejudice. It is endeavoring to create public sentiment of the right kind.

No population element is without obligation. While recognizing the fundamental differences in the races, the commission also recognizes their mutual interests. Both races need to be encouraged to be self-respecting, intelligent, industrious and law-abiding citizens. The fact is recognized that both races are here in the South and that in all human probability both races are going to remain here. A way must be found of getting along together peaceably, amicably and for the mutual interest of both races. There are rights and duties of each race and all legitimate efforts should be made to secure justice and opportunity for all. Common justice as well as Christian charity demands that races should not be confused with individuals, and that the shortcomings of individuals should not be regarded as a characteristic of the race of which they are a part. Criminals are not usually representative, but misrepresentative.

In the solution of the many problems of an interracial character, much may be accomplished by the attitude and instruction of the public school teacher, the Sunday school teacher, churches and their pastors. The problems are not industrial but moral and religious, and only by the teaching of the Golden Rule shall a solution be found. Since the inception of the Tennessee Interracial Commission seventeen years ago, obstacles which appeared to presage failure are disappearing through cooperative effort. The spirit of tolerance and kindness is growing through mutual understanding of viewpoints and needs.

Confidence in Cooperation

There are alien influences at work endeavoring to stir up prejudice, discord and suspicion between the white and Negro races. Behind this malevolent activity there are able leadership, tireless energy, world-wide organization and apparently unlimited money.

The Tennessee Interracial Commission is confident, however, that the two races in the state cannot be alienated. They have been through too much together, understand each other too well, progress toward right relations too definite, interests too closely intertwined, for any outside influence, however cunning, to force them apart. The only feasible and final method of safety is to stand together. To this end there should be frank conferences between the two peoples, with assurances of sympathy and mutual helpfulness. The two races should exercise the highest degree of self-control. One moment's yielding might destroy the work of a score of years and delight the heart of their common foe. A common faith binds the two races together as children of one divine father and workers in one sacred cause. Allegiance to God, to humanity and to the state should be unmistakable. False steps might cause terror and madness to flame and destroy the fair fruit of living and working together.

THE KING AND TEMPERANCE

His late Majesty King George V sent to the Pilgrims at the Preston Centenary on October 19th, 1932, this message:

> "The King sincerely thanks all those assembled at Preston in connection with the Centenary Celebrations of the Temperance Movement for their loyal message. His Majesty fully appreciates the far reaching and beneficial results achieved in this Country during the last one hundred years by the growth of Temperance, and sends his best wishes for the future progress of this Movement."

This is a fine precedent for the President of the United States of America.

The Gang and Crime

By Joseph S. Roucek*

IT IS only recently that we have learned about the influence exerted by the early contacts of the youth. We know now that the child learns his social opinions and attitudes and the role which he is to play in society not only in his family, in his school—but to even a greater degree, surprising to say, in his group life, the so-called "Gang."

The average adult is prone to forget that the child has his own mind, his own dreams, and his own desire for satisfying his own imagination. Whether living on a farm or in a city, he wants to have intimate friends, with whom he can play freely, indulge in boyish pranks, seek adventure and excitement, escape from the humdrum of routine existence, discover new experiences—and do what the average boy wants to do.

But let us glance very briefly at the conditions which this city boy has to face. On every side he is hedged by the restrictions of modern life. The city street offers quite often the only playground; but by playing football there he is bound to break some window and be chased, if not punished, by a policeman. He can find the excitement he wants, not in school, where he has to learn, often against his wishes, but in the movies. To get in, however, he must have money which his family very often does not possess. Moreover, the movies portray the most exaggerated, bizarre, and emotional side of life. They depict the life of the gangster as luxurious and carefree in marked contrast to the home of poverty and daily want from which the boy comes. On leaving the theatre, the boy wants to imitate the wild exploits of the Indians and James Cagney, or to follow the example of the gangster who, according to the picture, sees what he wants and takes it.

Professor Frederick M. Thrasher in his book *The Gang* (The University of Chicago Press, 1927), discusses the gang as the answer to the boy's needs. Originating from the play groups, the

* This is the fifth of a series of articles written by Dr. Roucek, Division of General Education, New York University.

gangs meet on the open spaces, on the streets, in yards, or hang out in a poolroom, saloon, or store. Games, gambling, predatory activities, imaginative plays, roaming and roving, exploration, camping and hiking satisfy the members. The daily humdrum is broken by some daring exploits, which often become criminal. To steal an apple on a farm is an act without any consequences; but to steal an apple from a grocer in a city is a criminal act, which begins as an effort for a daring exploit and usually ends by robbing larger stores. The movies show the life of leisure—why not get some cash by stealing? An insignificant youngster from the city slums thus acquires the approval of his gang for his flippancy and bravado. As the activities of the anti-social kind continue, the gang is strengthened through strife and warfare with the representatives of the law and with other gangs. By this time the member is really becoming a "gangster," with a philosophy of life which sees everything misconstructed and which makes him act as an enemy of society. But he lives in the world of his own, which approves his attitudes and actions, which satisfies his mentality and wishes, and which has the set of values of its own.

The Gang—Asset or Liability?

The strangest thing about the whole problem is that we essentially do very little about this social phenomenon. Our school, church, and the standard agencies of recreation seem to be unable to provide the experiences that the gang offers. In fact our school is in nearly every case open from 8 a.m. to 4 p.m., and the potential "gangster" is glad to get out from the supervised routine of that institution. Most of our churches tell the youngster "don't do this" and "don't do that" -when the forbidden activity is what he wants most to do. He is offered a wholesome recreation—but recreation guided by leaders who fail to understand the satisfaction which gang exploits bring.

It does not have to be argued that is is impossible to do away with these wishes of the youngster. What is more important is to understand the activities of existing gangs and redirect them into constructive channels. The gangs must be incorporated into a large structure- the school, church and other organized agencies of social control. The school makes a great mistake when it closes in the afternoon hours and puts youth on the street, just

at the time when they should offer every facility for the activities of the potential gang under some sort of supervision. Our churches must develop interesting activities for the American youth, which would supplement those offered by the home, the school and the playground. It must not forget that Sunday is only one day in each week, and that the remaining six days are really more important than the "Holy Sabbath." It must always be ready to admit that the youth does not want to talk in whispers and pray all the time. In fact, it wants more often to shout, yell, and fight.

Who Will Lead?

How to integrate these facts with the church program is a task which will, I hope, enlist the interest of our church leaders. The solution of this problem will also decide whether the church or the gang will determine the future loyalties of our growing boys, and whether they will grow up into men useful to our society, or men who will spend their lives hunted by police and incarcerated in the "Big Houses." After all, once the church is built, a fine start is made. But the building is not enough. It must be useful, and its usefulness depends on wise leadership. Such leadership will try to understand, and thus capture, the fascination of the gang and through equally satisfying activities to replace these associations which give a thorough preparation of criminal careers.

SHEEPDOG ADOPTS A RABBIT

A black sheepdog at Lidsdale adopted a young rabbit when deprived of all but one of its own family of pups.

"The rabbit, captured by children, escaped and ran to the dog, which immediately took it into favor.

"For a week now the dog has watched over her unusual charge with as much solicitude as for her one remaining pup."

The above item makes one think that often the lower animals exhibit a greater sense of "humanity" than lots of humans do. When we consider the constantly recurring cases of human cruelty to animals—and of human cruelty to humans—then we wonder why more of mankind have not risen to the heights of the saving pity of the old black sheepdog. —*Grit*

SCHOOLMEN WANT FACTS

Let us challenge the sincerity of men who repeatedly state that they desire a temperate America and at the same time attempt to confuse the minds of boys and girls with false statements, emotional appeals, political propaganda or apathetic inertia. May we not rightfully ask as teachers that clear statements of facts relative to the use of alcoholic liquors be placed in our hands? *J. B. Buckler, Principal, Casey, Ill., High School, The Illinois Teacher.*

CAPITAL LOSES CHURCH MEETING

Because hotels in Washington, D. C., did not promise suitable arrangements for entertainment of Negro delegates, the Church Conference of Social Work for 1930 is to be held not at the national capital but at Atlantic City. The date is May 24-30.

SEATTLE OFFICIALS UPHOLD FREE SPEECH

The stand taken by the Board of County Commissioners of Seattle on the use of public buildings for public gatherings to discuss current problems has brought congratulations from many interested in the protection of civil liberties. In response to a demand of the American Legion that the use of the county building be denied the local branch of the Civil Liberties Union for a meeting the board replied that they would consistently refuse to set themselves up as censors of "the economic, religious or social opinions of any organizations of citizens" and that they would continue to grant permits to such groups. The Legion insisted that permits should be granted only to organizations representing "the defined majority sentiments of the citizens." The event is significant as an indication of sentiment among members of patriotic organizations, which conceive it their duty to act as censors of public opinion even in connection with the discussion of civil liberties. —*Information News*

Catholics Support Child Labor Amendment

THE organization of a Catholic Citizens' Committee for Ratification of the Federal Child Labor Amendment, headed by Frank P. Walsh, prominent New York lawyer and Chairman of the Power Authority of the State of New York, was announced on February 17. Mr. Walsh stated that the new Committee, which includes in its membership priests, lawyers, educators, industrialists, labor representatives and civic leaders will seek to organize Catholic sentiment for the Child Labor Amendment in those states which have not yet ratified. Headquarters of the Committee are at 70 Pine Street, New York City.

"This is a crucial time for the Federal Child Labor Amendment," said Mr. Walsh in making public the announcement of the organization. "Twenty-four states have already ratified but 12 more must do so before the Amendment is incorporated in the Constitution. These ratifications will not be secured without a struggle, for a widespread campaign of misrepresentation has been launched. I have been especially distressed by the opposition on the part of many Catholics, some of whom are persons of great prominence and influence—an opposition, which, in my opinion, has been influential in blocking the ratification of the Amendment in certain of the state legislatures.

"Our Committee is convinced there is nothing in this Amendment which Catholics need fear, but that selfish interests, seeking to maintain the right of industry to exploit children, are persistently spreading the idea that the Amendment is poorly drawn in an effort to enroll among its opponents individuals and groups who ordinarily would strongly support protective legislation for the children of the country.

"A study of the history of the Amendment and its drafting leaves no doubt in our minds as to the sincerity of its proponents, or the reasons for the specific phraseology. The belief expressed by some of our faith that use of the word 'labor' opens the door to federal control of education is without legal basis. This belief is predicated on a dictionary definition of labor as 'physical or

mental toil' widely quoted by the opponents with the implication that mental toil would include work children do in the classroom. I do not believe there is any justification whatever for this interpretation of the word 'labor' which, as used in labor statutes, has frequently been construed by the Courts. Speaking on this point a few years ago the late Senator Walsh of Montana said: 'Authority as well as reason impels to the conclusion that the fears entertained in some quarters that the federal government would, in some wise, under the Amendment control education are without foundation.' After citing several cases in which the Courts had construed the term 'labor,' Senator Walsh continued: 'In none of the legal definitions of the word has it been given such a scope as to embrace the field of education. The suggestion that the Amendment means national control of education, it is not unreasonable to surmise, originated with one who knows better, to excite the fears of some undiscriminating minds overwrought by the so-called Oregon law and the proposal to create a federal department of education. I venture the assertion that the Amendment affords no ground for even serious argument that it has such scope . . . assuming that the Congress should ever conclude that it was by the Amendment vested with any such authority.'

"It is because I am so firmly convinced that the Amendment is a legitimate and necessary measure for the elimination of child labor from this country, and that the opposition is largely self-interested that I deplore a general impression that even a minority of the men and women of our faith are opposed to it. I have therefore accepted the Chairmanship of the Catholic Citizens' Committee for Ratification of the Child Labor Amendment."

Mr. Walsh was appointed by President Wilson Chairman of the Federal Commission on Industrial Relations in 1913. He was joint Chairman with the late ex-President Taft of the War Labor Board in 1918, was appointed in 1929 by Governor Roosevelt a member of the New York Commission on Revision of Public Utilities Laws and since 1931 has been Chairman of the Power Authority of the State of New York. He is a member of the American Bar Association and of the State Bar Associations of New York and Missouri.—From *The American Child*, March, 1936.

Europe Faces Social Issues

(Continued from page 7)

at closing time to wheel crying babies homeward to squalid quarters. The "pubs" are still there and are still all too full of women enjoying their "mug o' ale." There is still squalor in London's East End, though perhaps not worse than on New York's East Side. But I did not see the drunkenness I had been led to expect, though I was told that conditions are worse on Saturday nights. I appealed to two "Bobbies" for information. I was told that conditions of drunkenness have greatly improved since the war, that the ten-thirty closing hour clears out the bars early with but little disorder. As for illicit manufacturing and selling, they profess to be bothered but little by it. These statements were verified by Dr. Courtenay C. Weeks, perhaps the greatest authority on the liquor question in Europe, though in fairness one must say that the records of the last two years indicate a recession in these gains which ought to challenge British temperance leaders to serious thought.

Unfortunately, one cannot report such encouraging developments in France. At the office of "Le Croix Bleue," the Blue Cross Protestant temperance society, I was told that consumption of alcohol in France averages 17.51 liters per capita annually. When one sees the almost universal drinking of wine that figure, as astonishing as it is, is believable. However, it was noticeable that in certain French restaurants diners frequently chose mineral waters instead of wine, which is "en compris" with every table d'hote meal. More ominous is the statement that in France there are 2,600,000 "bouilliers de cru"—French farmers who possess the right to manufacture wines and liquors up to 25 liters alcoholic content without paying the liquor tax. The chief difficulty is that no method has been provided to determine the amount produced by these manufacturers, though the belief is that what we in America would call "bootlegging" is the rule rather than the exception.

At Montreux, Switzerland, representatives of the temperance forces of Europe met in September to complete the organization of the International Temperance Union. They have set their various sections and committees to work and have underwritten the International Bureau Against Alcohol at Lausanne, which has been so

long under the direction of Dr. Robert Hercód. The Union will also promote the World Congress Against Alcohol at Warsaw, Poland, in the summer of 1937. Representatives were present from England, Scotland, France, Belgium, Holland, Germany, Sweden, Denmark, Switzerland and Austria. The Hon. Ruys von Beerenbruck, former prime minister of Holland, was elected president of the Union. One could not escape the conviction that Europeans are awake to the seriousness of the alcohol situation since repeal of the prohibition laws in the various countries.

Consumer Cooperatives

Another social movement in Europe must be touched upon. I refer to the growth of consumer cooperatives. Beginning with 28 poor weavers in Rochdale, a suburb of Manchester, in 1844, the cooperative movement has become the largest single business in Great Britain and plays an important part in the economic life of most of the countries of Europe, except Germany, where Hitler has recently "nationalized" the cooperatives and has taken their reserves. When Communism took over Russia it found a thriving cooperative movement in operation. This was "nationalized," but shortly the Communists found that these groups played an important part in the economic life of the nation and they were re-established. Russian cooperatives now have 73,000,000 members and hold millions of dollars worth of property.

In Great Britain there are approximately 1200 cooperative societies, with nearly 7,000,000 members, with a capital investment of around £150,000,000, doing a business of over £200,000,000 annually, and returning to their members dividends to the extent of more than £26,000,000. The cooperative wage bill of Great Britain is £25,000,000 annually. The Leicester Cooperative Society, for example, is 70 years old. It has 64,000 members in a city of 250,000 population. It operates 137 different departments and stores, including more than 50 grocery stores, numerous butcher shops, a bakery, a catering establishment, clothing store, furniture store, draper's shop, appliance store, tailor shop, drug store, furniture store, a bank, health and unemployment insurance, a funeral service, a florist's shop, a cleaning and pressing shop, and a travel bureau, in addition to dairy, poultry and vegetable farms. It has an annual turnover of approximately

£10,000,000 and pays a patronage dividend of approximately ten percent. All this is owned collectively and not a penny of private profit is paid to anybody. One becomes a member by purchasing a share of stock for one pound sterling, which may be paid for by dividends on purchases if desired. All purchases by a member are credited to his membership and when dividends are declared, payment is first made to share capital and the balance divided as "patronage dividends." Since both share capital and "patronage dividends" go to the same people the difference is principally one of bookkeeping. No member can own more than 200 shares of stock and voting is by membership rather than by stock ownership.

At Manchester is located the famous "C.W.S." or Cooperative Wholesale Society, the largest wholesale business in Great Britain, owned exclusively by the retail cooperatives, with its earnings distributed to its member societies in the same way that the local cooperatives distribute their earnings to their individual members. Originally the local cooperatives had to buy competitively in the wholesale market, but now "C.W.S." supplies all of their needs. To do this it has had to extend its functions to the manufacturing field. Today the British cooperatives own and operate something over 125 factories in which cooperative goods are made. This enables the cooperatives to control not only prices, but quality and standards. In some cases the finished product is cooperatively handled from producer to ultimate consumer. Take tea for example. The cooperatives had difficulty in getting a satisfactory grade of tea. Today English and Scottish cooperatives market tea produced on their own plantation, shipped in their own vessels, processed and packed in their own packing plant, sold through their own wholesale houses, and retailed through consumers' cooperatives. The area of cooperative activity is constantly widening. It includes not only commodities and services, but credit, education, recreation and social life. A growing cooperative political movement suggests that people may eventually supply all of their needs, even that of government and political action through cooperative effort.

Pictures and Propaganda

By Albert Benham*

AT LAST the public is awakening to the realization that the motion picture is an instrument which, by molding public opinion, plays a prominent role in shaping national policies. It is a channel of public information which reaches close to 80,000,000 people each week in this country. As such, it is a factor to be reckoned with.

The makers of motion pictures repeatedly disavow their intention to propagandize, yet their film releases do not bear them out. The problem of propaganda in "feature" pictures is an intricate one. The primary requisite of a successful feature is that it be entertaining; but a film play can be a made-to-order vehicle for foisting on the public—in the guise of amusement—subtle propaganda which may determine national attitudes. The effect of films is insidious. The public sees a handsomely produced movie like "Transatlantic Tunnel," and enjoys it as thrilling screenfare. Soon the film is forgotten, but it has left the germs of distrust and fear. Very few people would remember just where or when they began to fear an imaginary Asiatic enemy. If they could, they would realize that these disturbing thoughts were the product of a scenario writer's imagination.

Is It News or Propaganda?

Newsreels are not quite so subtle. To understand the problem of propaganda in this field, there is one fundamental fact which should be recognized; the vast difference which exists between *news* and *propaganda*. For example, a sequence showing actual fighting between the Italians and the Ethiopians may be classified as a legitimate picturization of news, and though peace-loving persons abhor such scenes of violence, at the same time the presentation of these scenes may be considered legitimate because they

* Motion Picture Director, National Council for Prevention of War. Reprinted from *Peace Action*.

are actual photographic records of to-day's news. On the other hand, a close-up of an individual delivering an address can be—and quite often is—pure propaganda, because the speaker is advocating one side of a political issue, and even worse, he might be aided, and his address strengthened, by the film narrator's comments. It is a rare thing when equal film footage is given to both sides of an argument.

If the public is to formulate its opinions based on *facts*, it must learn to distinguish between *news* and *propaganda*. The usual answer of a film executive to a protest against a war-inciting scene is that, after all, the newsreel is merely presenting the news via the cinema. But is this true? The next time you see a questionable subject on the screen, first analyze the manner in which it is presented. Is it merely a visual reporting of what actually happened—or is it the personal opinion of the narrator (who is in reality voicing the viewpoint of his employers)?

For instance, a few innocuous and apparently peaceful shots showing, perhaps, Italian medical authorities ministering to a few negro natives can be used by the commentator as a cloak for editorializing on the advantages of "civilization" which the white race is bringing to these "black savages" by means of a "campaign."

The Audience Must Act

You, the public, have the voice which will release a wealth of constructive material on the screen; or, if you remain silent, you will continue to be served huge dishes of war-inciting propaganda in the theater. A well-informed movie-going public can bring about a real change in the trend of motion pictures; and if we hope to create a warless world, we must not minimize the tremendous influence wielded by the photoplay.

Whether or not the screen reflects fairly the forces at work for peace as well as those that are working for war depends upon you. At no time in the history of our country has there been such universal sentiment for peace. It is incumbent upon motion picture producers to recognize this current trend. What are you going to do to help?

Reading Suggestions

Peace with Honor. A. A. Milne. Dutton. New York. 1934. New Edition, 1935, $1.00.

Some months ago, we reviewed this stirring book written by a man who dares to use the weapons of wit and satire against war. We mention it again because it is now available in a dollar edition. It is frankly peace propaganda for the writer has deep convictions. This is one of the things you will read and pass on to others.

Halt, Cry the Dead. Edited by Frederick A. Barber. Association Press, New York, 1935, $1.50.

The Editor has assembled a most challenging and devastating record, making wide use of many types of graphic presentation. Of it one reviewer says:

"In twelve simple chapters, this book describes the unbelievable cost of war in money and human lives. Where pictures, cartoons, and charts can tell the story, words are not used. . . . If you want peace and are willing to work for it, this book will tell you how."

Young people and adults will find in this volume facts, striking editorial statements, quoted poetry and prose, and much other useful material for peace education and action.

World Problems—1936. by Florence Brewer Boeckel. National Council for Prevention of War, 532 Seventeenth Street, N.W., Washington, D. C. 15 cents.

A set of brief, readable leaflets in convenient folder. They present historical background, facts, and statistics especially useful to study groups. Subjects: National Defense Policy, Cost of Army and Navy, Neutrality Legislation and What It Means, Access to Raw Material, Peace in the Pacific, The Paris Pact and Its Relation to Sanctions, and Militarism Versus Democracy.

Churches in Social Action—Why and How, by James Myers, Federal Council of Churches, 105 East 22d Street, New York City, 10 cents.

Following a clear and challenging statement of the social func-

tion of the church, the writer presents a comprehensive outline of concrete program suggestions for local church groups in the fields of international peace and racial, labor and economic relations. The pamphlet contains also sources of information, the Social Ideals of the Churches, and worship references.

Social and Religious Problems of Young People, by Sidney A. Weston and S. Ralph Harlow, Abingdon Press, 150 Fifth Avenue, New York, 1935, $1.75.

This is a book of case studies on the most vital social and religious problems. The situations presented are drawn from the authors' experiences in work with young people and adults. The arrangement of the chapters makes this a suitable text for individual study or group discussion. The material includes an analysis of the problem, suggestions for discussion, source materials and reports of actual discussions.

Christian Ideals in Industry, by F. Ernest Johnson and Arthur E. Holt, Abingdon Press, 150 Fifth Avenue, New York, 50 cents.

This discussion, as direct in approach and clear in analysis as are Dr. Johnson's more recent books, is an attempt to interpret Christian ideals in their relation to industry. Accordingly, the authors emphasize statement and analysis of problems rather than specific solutions. The material is arranged for the use of discussion groups and is suitable for young people or adults.

"Let's Talk It Over," by M. J. Wiese, University of Chicago Press, Chicago, Ill., 1936, 10 cents.

The publishers of "American Primers," reviewed last month, have just issued a discussion guide to accompany them. This pamphlet outlines a few of the issues in each "primer" and suggests how these may be discussed with interest and profit.

Social Issues in Liquor Control, by Benson Y. Landis, Pilgrim Press, 14 Beacon Street, Boston, 1936, 10 cents.

Christian Education and the Alcohol Problem, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, 1936. 10 cents.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Story of Louis Pasteur (Paul Muni) (Warner) Truly great picture realizing screen's true power. Moving, inspiring portrayal of great scientist and his struggle to combat deadly germs. Dramatic, factual, tensely interesting blending of the biographical and scientific. Muni practically perfect.

For A: **Excellent** For Y: **Excellent** For C: Unless too mature

Rose Marie (Jeanette MacDonald, Nelson Eddy) (MGM) Melodious Friml operetta-romance richly done, with glorious singing in outdoor settings of scenic splendor. Grand opera interludes for background. Temperamental prima donna, seeking renegade brother, falls in love with Canadian "Mountie" seeking him.

For A: **Exceptional** For Y: **Excellent** For C: **Good**

The Petrified Forest (Leslie Howard, Bette Davis) (Warner) Tense, tragic character drama laid in desert filling-station, little physical action, much mental. Beaten hero, ambitious heroine, outlaw killers make the conflict. Human, strong, amusing. Gabrielle role beyond Bette Davis.

For A: **Excellent** For Y: Mature For C: No

Fang and Claw (Frank Buck) (RKO) Thrilling, informative record of Buck's expedition to Malayan jungle to bring back animals for American zoos. By ingenious methods, pythons, monkeys, tigers, etc., are captured. Notable for absence of brutal scenes. Excellent photography, good narration, and occasional humor.

For A: **Interesting** For Y: **Excellent** For C: **Good**

Ah Wilderness (Lionel Barrymore, Wallace Beery) (MGM) Eugene O'Neill's play finely screened with rich characterization and wistful charm. Barrymore splendid as father trying to handle dreamer-son's mental indigestion. True-to-life picture of village life of early 1900's. Beery alone inadequate.

For A: **Notable** For Y: **Good** For C: Little interest

Modern Times (Charlie Chaplin) (U. A.) A great film, delightfully amusing, with sound and music but no dialog. Chaplin as same wistful hero seeking his niche in the complex modern world. Same costume, antics, and matchless pantomime, proving Chaplin's silence as potent as Hollywood's speech.

For A: **Excellent** For Y: **Excellent** For C: **Excellent**

Passing of the Third Floor Back (Conrad Veidt) (Gau.-Brit.) Excellent filming of famous allegorical drama about mysterious stranger and his influence for good over selfish, unhappy members of London boarding-house, till their awakening is achieved. Some weaknesses but well acted and effective as a whole.

For A: **Very good** For Y: **Very good** For C: Beyond them

Follow the Fleet (Fred Astaire, Ginger Rogers) (RKO) Pleasing musical comedy in best vein, with engaging hero as breezy gob winning heroine after amusing complications. Refreshingly novel dances, solo and ensemble singing, wholesome romance, genuine comedy. Good fun.

For A: **Excellent** For Y: **Excellent** For C: **Good**

The Milky Way (Harold Lloyd) (Para.) Laughable, crazy farce about milkman hero absurdly developed into champion prizefighter. Lloyd's genius for hilarious situations and pantomime antics evident throughout, but hampered by sound and speech, loud and futile. Menjou miscast.

For A: Good of kind For Y: **Amusing** For C: **Good**

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
Alcohol As a Food—2 cents each, 50 cents a hundred.
Alcohol, Its Influence on Body and Mind—4 cents.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.
*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.
Tests—to be used with Unit E, 5 cents.
Have This Mind in You—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.
The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose (A card to be signed), 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York. 1933, $2.50.

Peace

"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.
†Peace and International Relations—A Bibliography. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question. Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

Sales Agencies

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue — Chicago: 216 S. Wabash Ave.
Pittsburgh: Granite Building — San Francisco: 234 McAllister St.

Enter Your Subscription to Social Progress Now!

Editor of Social Progress

1130 Witherspoon Building
Philadelphia, Pa.

Date, ...

Enclosed find $.....in payment of single subscription to Social Progress for one year, club subscription for one year.

Name .....

Street .....

City ..... **State** .....

Subscription price, 25 cents a year; club rate, 5 copies mailed to one address for $1.00 a year. Stamps, checks, or money orders accepted.